THE LAST VISITATION: CONFLICTS and DEATH OF Mr. *THOMAS PEACOCK*, Batchellar of Divinity, and Fellow of *Braſen-noſe*-Colledge In *OXFORD*.

Publiſhed by *E. B* from the Copie of that famous Divine, Mr. *Robert Bolton*, late Miniſter of *Broughton* in *North-hampton-ſhire*.

LONDON,
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THE PREFACE TO the READER.

Christian Reader,

I Had not performed a trust, had not I publiſhed this enſuing Narrative; *and I had not paid a debt which I doe and ſhall ever owe to the Publike, had not I made it common.* Mr Bolton *(a man of precious memory, and famous in his generation) deſired me upon his death-bed, to publiſh ſuch of his papers as I thought fit for the Preſſe, which I have already done. This copy being found amongſt them, (though*

penned by another hand) I durſt not withhold, being to my knowledge intended by him for the preſſe in memory of his familiar friend and ſpirituall father, Mr Thomas Peacock; who was a very Godly Miniſter of Chriſt, and of rare example for humility and holines of life; for a Religious care in educating his ſcholars, and for exceeding charity to the bodies and ſouls of poor diſtreſſed Chriſtians. And yet this godly man, that for pietie had in him the root of an Oak, when God caſt him upon his bed of ſickneſs, and ſuffered Satan to winnow him, he was no more in his hand then a leaf toſſed too and fro with the winde. Gods dealings with him in theſe his laſt conflicts, are of ſingular uſe in theſe preſent times in which the ends of the world, and the dreggs of ſchiſme and ſinne are come upon us at once.

Firſt

First, for caution to the true ſervants of God, to take heed of ſmall ſinnes; for from the leſſer ſinnes and infirmities of Mr Peacock, *the Devil did thence take a riſe to caſt him into the moſt bitter ſpirituall deſertion that we ſhall lightly read of: under which he had ſunk, had not God wonderfully put to his hand, by making the iſſue of his afflictions more glorious and comfortable, then the combate was grievous and terrible. It was a memorable ſaying of* Francis Spira, *which he ſpake to his mournfull children and friends, beholding that ſad ſpectacle of his finall deſpaire, earneſtly wiſhing them to take heed of committing the ſmalleſt ſinnes againſt conſcience; By this means, ſaith he, I fell into greater ſinnes, till I came to deny the Goſpel of Chriſt, and after that to renounce it in writing, and deliberately to ſub-*

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ſcribe to it with my hand, though (*ſaith he*) I heard a voice in my conſcience telling me, *Spira*, doe not ſubſcribe it; after which I thought I heard the voice of Chriſt whom I denyed before men, to pronounce the ſentence of death upon my ſoul, and to exclude me from ſalvation. And thus he dyed.

Secondly, for confutation of ſundry ſorts in Religion, in theſe unhappy dayes of Civill warre, as naturally producing them as mud and filth doe toads and vermin. Some there are that quite abrogate the Law, which Chriſt came to fulfill, and ſo make the gate of Heaven wider then ever our Saviour made it, by admitting lawleſſe perſons into it. Holy Bradford *was of another minde, who was wont to ſay, that the gate of Heaven was ſo ſtrait, that he which halted*

could

uld not enter into it; and the way narrow, that he which reeled uld not walk in it. Others there e, who though they doe not whol- deſtroy the law, yet they caſt it to a dead ſleep, thinking it un- wfull in the children of God to be rry, or to mourn for ſinne, con- ary to the Doctoine of the primi- ve Fathers, teaching this leſſon, emper doleat pænitens, & de olore gaudeat; Let the penitent rſon alwaies mourn, and rejoyce that mourning; agreeing with e rule of our Saviour, Bleſſed are hey that mourn, for they ſhall e comforted.

Nay, I lately heard it not with- t horrour; that ſome men, in out- ard appearance of great ſanctity, e hold an opinion, that it is a ult in godly men to pray for par- n of ſin, (all ſinnes being pardon- in Chriſt before they pray) con-

trary to the prayer of our Saviour, Forgive us our treſpaſſes. Neither Mr Peacock, nor any of thoſe godly Divines that came to comfort him, knew this kinde of Doctrine, neither we, nor the Churches of God till within theſe few late unhappy dayes.

What will become of our reformed Religion, ſtreaming down to us in the blood of ſo many Martyrs, if God by a miracle of mercy ſhould not ſhorten theſe our miſerable dayes? For whiles ſome are taking from us the Ten Commandements, others, the Lords Prayer, there is ſcarce any thing left us of Chriſtianity but our Creed, and how long we ſhall enjoy this, the Lord in Heaven knowes. For ſo long as the civill ſword of warre devoures ſo much Proteſtants blood from without, and a worſe civill warre ſinne and ſeparation, deſtroyes

many Protestant souls from within, we may justly feare that we shall either want sound Orthodox Protestants to maintain it; or we shall want a Creed for them to maintain.

I shall, for conclusion, desire that Reader into whose hands this ensuing discourse shall fall, to observe three things concerning M. Peacock, a man whom I well knew, and blesse God that ever I knew him.

1. That the forest and sharpest afflictions doe very often befall the dearest and choisest servants of God: I mean, not outward and temporall afflictions, common to good and bad: but inward and spirituall afflictions, and the heaviest of these spirituall desertions, whereby God withdrawes his glorious countenance from his children: and Satan in liew thereof, shews them his

ugly visage, thereby convincing a
secure world. That it is no eas
matter to goe to Heaven, and tha
the safest and surest way to it, is t
sayl by the gates of Hell. If th
righteous can scarcely be saved
(saith the Apostle) where shal
the wicked and sinner appear?

2. That the deepest humiliation
of Gods children, doe usually deter
mine in the highest consolations.
And hereby the wicked, who like ra
vening wolves hunt after such op
portunities, doe misse of their prey
and returne ashamed when they con
sider what end God hath made. An
thus it fell out with Mr Peacoc
here.

3. Lastly, Though a spiritua
desertion be the highest afflictio
that befalls Gods childe; yet it di
covers in him the greatest sincerit
of an upright heart; For at such
time he is so farre from hiding h
sinne

nnes, that he cares not what ame he puts upon himself, so God ay have glory. For in a ſpituall deſertion, though the ſoul of Chriſtian be extreamly diſtreſſed rough the terrour of ſinne; yet at e ſame time hath it a true touch grace, though not of the comforts it: like iron touched with the oad-ſtone, it ſtands directly North-ard, though with much tremb-ng: So doth the ſoul of a Chriſtin ſtand directly Heaven-ward in his helliſh agony: and the abſence God and of his conſolations, is e cauſe of thoſe bitter convulſionts in the ſoul. And aſſoon as e-er the comforts of grace ſhine upon , thoſe former tremblings of heart or grief, are preſently changed in-leapings for joy; juſt as the ſame rinkles of the face, which ſerve for rying when the heart is grieved, erve for laughter when it is filled with

with joy. This was the case of Mr Peacock, *in this manner he grieved, in this manner he rejoyced, and this happy issue God made of his bitter afflictions. So that amidst the numerous and various afflictions of Gods dear Saints and Children, this conclusion of the Prophet* David *remaines sure and firm*: Mark the upright man, and behold the just, for the end of that man is peace. *So I rest,*

Thine in the Lord

E. B

Mr PEACOKS Visitation.

MAster *Peacock*, the servant of God, in the beginning of his visitation, for the space of two weeks and foure dayes, was full of most Heavenly consolations; shewing by sweet meditations, and gracious ejaculations, the entertainment he found with his God in his sicknes, with whom he so much desired to be acquainted in his health. We are (saith one comming to visit him) miserable comforters: *Nay* (saith he) *Ye are good, for this*

is the priviledge even of Gods children, that their very preſence affords comfort. Sometimes he craved pardon for his actions, & for the circumſtances by them badly obſerved: otherwhile he deſired to have ſome matter given him to meditate upon. Finally he ſaid, his hope was firmly ſetled on the rock *Chriſt Jeſus*. He hoped that the Lord would give him a place, though it were in the loweſt room of his Saints. And he thanked God he had no trouble of conſcience, the Lord did not ſuffer Satan to vex him. In ſo much that ſome ſeeing his great comfort, feared leſt he would be overtaken with ſorrow before his death: he much rejoyced that the Lord had ſo diſpoſed of him, that he had ſeen his frieds in the Countrey. Her firſt was his yeelding unto death

ſuſpected

ſpected, and his hoped recovery doubted. Calling ſome of his friends aſide, *I thought* (ſaith he) *I had been in a good eſtate, but ſee it now farre otherwiſe: For theſe things my conſcience layes againſt me: Firſt, I brought up my ſcholars in Gluttony, letting thẽ eat their fill of meat, when they mealed with me.* This ſome endeavoured to pull out, by putting into his minde, 1. The preventing of many inconveniencies. 2. His well known moderation. 3. The great care he took for good conference, when they were at table with him. *But* (ſaith he) *while I was talking, they did undoe themſelves. And further, I did unadviſedly expound places of Scripture at the table many times: and for theſe I feel now a Hell in my conſcience. Again, I have procured my own death, by often eating like a beaſt,*

when

when I came jostling up and dow
to my friends in the Countrey; And
now I see before my face those dish
es of meat wherewith I clogged my
stomack. Well (saith one to him
If all the things you accuse your
self of were undone, would you
doe them again? *Nay:* why then
doubt not *but a Reprobate would*
desire to be saved, if a desire would
serve the turne: indeed he may
have a desire, but of bare willing
nes, not with an intent and
purpose in using of the means
Another time a worthy friend
his asking him how he did: he
cryed out, *Sinne, Sinne, Sinne*
What doth any lye on your con
science? *Yea.* What? *My uncon*
deratenes, I did eat too much of such
meat to breakfast such a morning. I
my self being an eye-witnes of
his great abstinence, could not
choose but admire the tenderne

his self-accusing conscience. Well (said he) God be thanked there is no greater. As we must not extenuate our sinnes, so neither must we too much aggravate our sinne. Let drunkards and gluttons have those terrible horrours. *I thank God I never continued in any known sinne against my conscience.* He was willing that he should pray with him: kneeling down he said, he was *then uncapable of prayers.* Afterward he kneeled down of his own accord: shortly after he broke out into such speeches, *A damnable, wretched* &c. these are nor your words (saith one) you cannot deny. but you have had good experience of Gods mercies. *I cannot.* Then be comforted, for whom he loveth once, he loveth to the end. Yet Satan took such advantage of his infirmities, that though

though he could finde ſome comfort, yet no particular aſſurance. You have lived profitably (ſaid one) *I have endeavoured.* You are now humbled, and the Lord looks that you ſhould ask mercy. M. *Dod* was ſent for, who being come, they were private awhile, afterwards we comming in to them, M. *Dod* put him in minde of Gods kindenes: whereof he ſhewed to him foure parts. 1. To take ſmall things in good part. 2. To paſſe by infirmities. 3. To be eaſily intreated. 4. To be intreated for the greateſt.

Sir, there is now in you the image of the old *Adam*, ſin and ſorrow: there ſhall be in you the image of the new, holines and happineſſe. The life to come may be ſet out by three things. 1. The eſtate of it ſelf, happines, holines,

lines, and glory. 2. By the company, every one shall e you better then any one, e- n the best, can love you here. The place.

There are three differences be- een the afflictions of the good d of the bad. 1. In the cause, r they come to the good for ods love. 2. In the measure, farre as they need, and are a- e to bear. 3. In the end, for eir good.

Of those former doubts we erwards heard not a word om him. Upon the Sabbath- y he desired to be alone: after on he was fearfully troubled. his countenance appeared evi- nt tokens of a sorrowfull inde, born up with a weak dy; his spirit was wounded, tan had foiled him. Those his rible wrestlings with tentati-

ons,

ons, gripes of conſcience, an reſtles terrours, none can unde ſtand, (much leſſe expreſſe but he which felt them. S tan had winnowed him, an ſhewed him nothing but chaff His tender conſcience w goared with the fiery dar of the Devil, pointed wit the edge of ſinne, an ſenſe of Gods heavy wra As through a falſe glaſſe, th dazled eye of his aſtoniſh ed and amazed ſoul, coul ſee nothing but hideouſl appearing ſinne, and th terrible image of death an damnation. He had drun deeply of the cup of th dreggs of Hell. His ad verſary had repreſented un to him his once moſt gra cious God, now as a mo ſevere Judge diſpleaſed, an

gry

angry, and chiding with him; yea yeelding him up to his clawes: that ſo by his deadly ſtratagem, he might take from him all hope of help that way, and ſo not onely ſtop the ſenſible flowing of Gods grace; and cut the chains of Gods love, whereby he had tyed him, and would draw him after him, but finally break his Chriſtian heart. Oh that you had ſeen, or that ye that were preſent had had eyes to have ſeen his ſeeming forlone ſoul. What with barkings of conſcience, and with the too heavy burthen of ſinne, vvaves of fearfull thoughts, bluſtering blaſts, and ſurging ſtorms of Gods heavy diſpleaſure, he vvas toſſed

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inconſiderately paſſe by, or p
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hat it is *a fearfull thing to fall in-*
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ryed in earneſt, when as the
Lord hideth his face from us.
For if we love God above all
hings, it cannot be but upon the
oſſe of the reliſh of his favour,
r taſte of his diſpleaſure, our
ouls ſhould be in bitternes, prick-
d, tormented, wounded, thruſt
horow, yea, and ſwallowed up
with deſolation. It is a wonder
f the world, how we care-
ully will ſeek phyſick, uſe
yet, by any means to avoid a
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eive, to lift up a poor ſoul caſt
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ſo

ſo farre tranſport the min
what may we think of this r
les trembling, when the ſ
after long toſſings, ſeeth it
drowned, and wholly ov
whelmed with the deluge
ſorrow, proceeding from the
verlaſting threats, and ſha
and confuſion of face in
preſence of the Almighty
Conſider the body loaden w
a burthen, neither portable
evitable; and thence gather
ſtranglings of an overladen ſo
Conſider a man ready to
from an high Tower unto
Earth; and thence gather
eſtate of another falling fr
Heaven to Hell with a ſpiritu
ruine. Conſider a childe, wh
the mother hideth her face fr
it, and terrifieth it with a B
boe; and herein take view of
eſtate of a poor Chriſtian (wh
cheif

hiefeſt happines having therein
onſiſted, (to wit) in being joyn-
d, and united to his Heavenly
ather, having now loſt his pre-
nce, or being affrighted with
he Devil, as if he were ready to
y hands on him. Conſider
he eſtate of a debtor, caſt off by
is beſt Creditours: and gather
hat of a Chriſtian being banker-
ut with his God. Conſider
he eſtate of a man, once in fa-
our, afterwards adjudged to
eath by a Prince, without hope
f pardon or repriving: and ga-
her that of a Chriſtian, who
fter his citation and arraign-
ent at the Tribunal ſeat of God,
ands condemned, and is whol-
y deprived of obtaining pardon,
nd delivered into the hands of
he Devil. The Lord needs
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but he being faſt fettered, canno
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hat will not be softened) As no man should rather judge him by he inch of his death, then the ength of his life; so I for my part neither did in him, nor doe n my self so much feare his leath, as I did, and doe desire his life. You may observe the ourses which God taketh in visiting his children to be divers: ome are comfortable and without any great admixture of discomfort: others heavy, but without horrour: others horrible, et all of them are in the issue racious. But to leave any further digression, and to come again to the matter in hand.

When one came unto him, he rake out into these words, *Oh ow wofull and miserable is my tate, that thus must converse with el-hounds!* He being with these words strangely moved, went

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NOTE

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them he complayned, *that t*
Lord had curſed him. Being d
manded how he knew it: he an
ſwered, *Why! the event ſhewet*
it. It being replyed, The
ſuch and ſuch were curſed : h
anſwered, *I have no grace.* Ho
doe thoſe then? they once ha
none. *I was a fooliſh glorious H*
pocrite; It is againſt the courſe
Gods proceeding to ſave me,
hath otherwiſe decreed, he canno
Put your truſt in God. *I canno*
no more then an horſe. Doe yo
deſire to beleive? *No more th*
a poſt, then an horſhoe. I kno
you cannot deny but that yo
have ſought Gods glory. *N*
ſincerely. There is a ſecret mi
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ven in the beſt. *I have no mo*
ſenſe of grace then theſe curtain
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en a goose, then that block. Let
he testimony of your life past
omfort you, especially in the
alling of a Tutour. *I did the*
ffinesse thereof perfunctorily, when
handled hard Authours, I came
ten unprepared, and read shame-
lly. Be of good courage, and
he Lord will comfort your
eart. *It is ended, there is no*
ch matter. Why doe you think
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ill yet bring it to passe. Tush,
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nnot. You desire it could. *If*
might. There is nothing un-
ossible to God. *Which stands with*
is decree: Oh, oh, miserable, and
ofull, the burthen of my sinne ly-
th heavy upon me: I doubt it will
reak my heart. Behold your
omforts. *Nothing to me, I pray*

you hold your peace, doe not trou
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words are as daggers to my hea
Another time some of t
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that you have given us hered
fore. *Those were ordinary.* Y
may see many others in the
estate. *Not such as mine.*
David. What doe you speak to
of David? Good Sir, endeavo
to settle your minde; *Yes, to p*
with hell-hounds. Will you pray
I cannot. You were wont he
tofore. *Yes, by a custom and v*
glory. Suffer us to pray for yo
Take not the name of God in va
by praying for a Reprobate. He
you may see the glory of G
preferred before his own salv
tion, rather willing to have t
means of his salvation neglecte
then the Lord dishonoured. Su

r us to pray for our ſelves. *ook to it, you would now ſhew your aculty in praying.* Can you ſay, men? *No, but in a certain ge-all faſhion.* One prayed, and the mean time he reſted moſt uietly. *I pray you* (ſaith he, when prayer was ended) *Goe ence to bed, doe not trouble your ives in vain.* Let not the Devil elude you, abuſing your minde nd tongue, I know you ſpeak ot theſe words. *I wonder that ntelligent Scholars ſhould ſpeak hus.* We are perſwaded you re in as good eſtate as our ſelves. *Look how it is with your ſelves in ruth.* One that watched with im, asked him, Sir, how can ou diſcern this change by the bſence of God, if you never enoyed his preſence? *I thought I ad it once, but now I ſee it is farre therwiſe.* But God deals with

you, as he dealt with the Churc
*Isa.*54.7. He forsook it a whil
and hid his face from it, but
returned to it again, and so (
doubt) the case stands with yo
Never, add not affliction to the
flicted; *Oh me wretch!* groani
pitifully. Hope no worse
your self, then we doe of yo
All of us have seen cleerly whi
way your carriage was still ser
after the spirit: and we are as
red that you will come to t
spirit, howsoever you seem
have lost your way. To
particulars he would answer,
desire grace generally, I did go
outwardly, all hypocritically. O
asked him, Doe you love such a
one? his most dear, and wo
thy to be dear friend. *Yes.* Why
For his goodnes. Why then you a
Gods childe, for by this w
know we are translated fro
dea

ath to life, becauſe we own e brethren. Many like forcible roofs he would ſhift off with s former evaſions, and after-ards became more wary a-ainſt himſelf, either loth to rant any thing, or granting it aggeringly, or, *what then?* aring leſt he ſhould be preſ-d, he wiſhed, *that ſome were ut in minde, 1. Of their great care r building, and too ſmall care for cholars in them. 2. Their gi-ing ſo long leave of abſence from he Colledge,* and deſired amend-ment.

After noon came a worthy Governour of a Colledge in our Univerſity, and requeſted him o be of good comfort, and to pluck up his ſpirit. *I cannot.* Why can you not? *Becauſe I have o grace, no more then a Back-ſtock.* Why doe you think ſo? Dr *Ayer* Provoſt of Queens Colledge.

By this affliction. Doe you desi
grace? *I cannot.* (He spake mo
strongly) *I can as well leap ou*
the Church. But are you n
sorry that you cannot desire it
I cannot. Would you not be
Heaven? *I would not.* O
standing by, said, The Dev
himself would, if he could. "B
"the way, you shall have the
"pinion of a much resp
"cted Minister apposite heret
"which he gave in private.
"proud man, saith he, wi
"scorne to seek any good fro
"his enemy: so the Devils pric
"will not let him think himse
"beholding to God for Heaven
"if he might get it. You hav
(said one) the testimony of faith
you love the Brethren. *I di*
not. Doe not you love us? *No*
* The Devil now seeth he shoul
be cast into straits, if yo
shoul

* This conclusiō was fastened on him before, which now he shifts off.

ould grant this; what is it that
oth most trouble you? *I un-
rtook too much upon me foolishly:
had gotten a little Logick and
reek, and meanly instructed in
e rules, did set my self to read to
holars; and afterwards under-
ok other busines, which distracted
y minde and body from them, I
ave destroyed a thousand souls.*
ou may see the falsehood of
im that suggesteth this unto
ou: you never had a thousand:
e puts a false glasse before you.
he good effects of your pains
ppears in many of your Scho-
rs. *Oh they were of themselves
apable.* Name one in whom
hey doe not? *There is one.* (point-
ng at a Master of Arts there pre-
nt) He justified his care of
im, and gave thanks to God
hat ever he came to him. *It is
ot so, I did foolishly.* You con-
fesse

fesse you did foolishly, therefo
not of malice. Again, cõsider wh
would have become of many
them if you had not taken the
Better, farre better. All in the Co
ledge know the contrary. *But
feel it.* It is false, believe n
the Devil. *It is too true.* Wh
vvill you make amends? Go
will give you your hearts desi
Never. Are you sorry that
vvill not? *No, there is no grace
my heart: it is dead.* Such w
Davids case. *What doe you com
pare me with him?* Behold Chri
himself. *Nothing to me.* Go
can make his death available
He cannot. He is omnipoten
*In me he cannnot, because
stands with his purpose.* Whom
God loveth once, he loveth t
the end. *But he did never love me*
You have tasted of his love.
*deceived my self in a certain vain
glory*

lory: I expoſed my head to many things, outwardly all. You could ay the Lords Prayer, and there- n call him Father. *Hypocriti- ally I was wont to enquire of Ma- ter* Maſon, *what was meant by bba-father; rather in curioſity, en truly to be edified.* God will ive a good iſſue. *Never, I ave no ſenſe.* We will pray ith you. *Doe not diſhonour od.* It is well that you will ot have God diſhonoured: ere he ſticked, ſaying, *I pray ouble me not with diſtinctions.* fter came one, who with ve- ement action of body, preſ- d and urged him to truſt in od. *I cannot* (ſaid he) *I can- t, he will not have me ſaved, s ſentence is paſſed.* Doe ou deſire to be ſaved? o. Do you deſire to deſire? o. Would you be damned?

No.

No. Look at the ſinnes of oth
men as great as yours, and
they are ſaved. *They were good a
godly, they found grace: here is
difference, my ſinnes are horrib*
he repeated that towards
Scholars. All of us know y
took pains. Outwardly y
did your beſt. *No.* I ſee no
what it is, you ſtrictly look ba
to your own actions, as a Ju
ciary, who will none of Go
mercy, and now he hath juſt
met with you, your judgem
is juſt. Theſe words affec
him ſtrangely: another wil
him to look to it, it ſeemed n
Popery. Doe you hope to
juſtified by your merits? *I fe
to be damned for my ſinnes.* Is,
other asked, whether he co
ſay, Amen? *No.* Have y
no tongue? *What is that to
purpoſe?* Name Jeſus, *I can*

I had your tongue in my hand, would make you speak. Turn-g his speech to a friend present, h (saith he) *if you did but feel my reif but an houre, you would have mpassion.* The other reply-, If you were in the fire you ould wish to get out. *I had ra-er be in the fire then here.* I will ay for you. *Sinne not.* Let e fault be mine.

Although my purpose was rely to relate the passages of is gracious mans visitation, and referre to your spirituall eye hat you could tracke and finde erein, yet let your gentle con-uction withhold from me the served censure of bold blind-s, in that now and then I point some things which your ick sight may sooner or bet-apprehend. The Devils ma-ious policy was great toward him,

him, in that he aſſaulted h
moſt ſtrongly in that, whi
might and ought to have be
his greateſt comfort. Again,
ſaw that the opinion of the Ph
ſician helps ſomewhat in bod
maladies or diſeaſes, whereas
that his eſtate, his ſoul remai
ed as it were uncapable of co
fort from the ſouls Phyſicia
He much reſpected ſome fe
He dolefully poured out his ſo
in the boſome of a well-will
on this manner; *I took upon*
too proudly many things, and be
negligent, performed nothing: c
ſed be the day when I took Schol
If I had not taken them, I had b
happy; with a great flouriſh I
ſtirring many wayes, and in
mean ſpace left the eſſence of
calling, teaching Scholars. Wh
ſaith the other, what ſhall I n
doe, when I ſee you thus toſſe
W

ell, for I was an Hypocrite, and
w therefore there is no hope of
mfort for me in Gods presence:
have no sense of it. The sunne
in the firmament, though it
ay be hid in a cloud. *This*
mparison agreeth not to me. What
en would you counsell me to
e? *Abide within the bounds of*
ur calling: take not too much on
u, and the Lord will blesse you.
ill it avail me to hear sermons.
s, if you mean to be saved. What
od shall I reap thence? *Noing from the bare hearing. Oh,*
is heavy lumpish fear hath oftmes shaken me, and now it hath
oken out. Another said, you
how the poor in spirit are blesd. *I am not such.* You see you
e empty of all good, you feel
ur burthen. *I pray you goe your*
yes. He turned his head aside,
d stopped his eares: what
though

though you have done but li
good, if you have but give
cup of cold water, *&c.* He thru
ed him away with his foot,
ther (as some thought) be
troubled with his shrill voi
or (as he replyed) through
Devils subtilty. That even
he was grievously afflicted. Su
denly he brake out; *Oh if G*
The standers by endeavoured
cherish this good motion, and s
to him, He will give you gra
I doubt it. Then presently
ter he uttered this prayer,
God, give me a spark of grace,
enlarge my heart that it may app
hend it. He asked a friend, h
he might give satisfaction
some speeches.

Mr *Dod*, although he dep
ed on Saturday, and had th
an unseasonable journey,
being requested by letters,
turn

rned on Tuesday following. e at the first sight started up, as firous to meet him, *Oh* Mr *Dod*, d in friendly sort complained, *have no grace*. I will not (saith r *Dod*) beleive every one that ith he hath grace, nor every he that saith he hath none: Answer the Devil as Christ did. A an must not alwaies be led by nse; Let us enquire by the effects, and it may suffice, if we can nde but one, yea the least it is ough. You forgive your emies, and love them, and ould doe them no hurt if you uld? *Yes*. Then your sinnes e forgiven. An Hypocrite ay give alms and fast, but this e cannot. *That is a small matter*. think it to be a great one, yea, ch an one that I had need to ay for; That is put for a reason in the Lords Prayer, and if Christ

Chriſt had thought any mo
forcible, he would have giv
it. *Sir, that is true, but in th
that are elected.* Doe not y
put an exception, where G
hath not. I would not hand
you as I doe, but that I kno
your eſtate: I come hither
cheriſh you, you love your go
friends? *I cannot.* Had you
ther that bad or good men ſhou
be with you? *Good.* Yet y
ſay, you doe not love them:
ſow will be with ſwine: There
no fellowſhip between light a
darknes. Would you belie
your ſelf, or the Phyſician touc
ing the eſtate of your body? *T
Phyſician.* Believe not your
then, now you are ſick, yet ſh
be reſtored. *It is impoſſible.* W
ſo? If you had ſinned ſo mu
as you could, you could n
have ſinned ſo much as *Ad*

t he is in Heaven. *It repented m.* Doth it not you? *No.* Doth our ſicknes or ſinne more trou-e you, or had you rather ave grace, or health? *Grace.* ell then. *But it cannot be.* od will waſh you. *I have water.* God will bring it ith him. *He hath denyed it.* e hath offered it by his Mi-ſters, which are as the buc-ts to draw and pour it. ou muſt not look now that od ſhould come to you him-lf. Doe you think it a ſmall vour of God that ſo many od friends come to you? od did ſend none to comfort ain or *Ahithophel.* Think of that ying of *Manoahs* wife, If the ord would kill us, he would not ave ſhewed us all theſe things, *dg.* 13.23. Behold the proper-es of Chriſts ſheep: They are

1. Weak,

1. Weak, 2. Sick, 3. Brok
4. Driven away, 5. Loſt, *Ez*
34. 4. You are ſuch, ſee the
fore your comfort, he w
1. ſtrengthen, 2. heal, 3. binde
4. bring again, and 5. ſeek y
You finde your ſelf a great d
tor: the Lord hath pardone
onely he looks that you ſho
come to him for an acquittan
This ſight is not yours, but
Lords, 2 *Chron.* 20. 20, put y
truſt in him. If you ask me, h
may I? it followeth, Beleive
Prophets, and you ſhall proſp
You may remember that Ch
did pray for *Peter*, that his fa
might not fail, but it failed
terwards. How came that
paſſe? That failing did rath
ſtrengthen it. For whereas he g
ried that if al ſhould deny Chr
yet he would not: had he b
asked, Doeſt thou promiſe t

thine own ſtrength, or by
ine? he muſt have anſwered,
ine, for otherwiſe he would
ve requeſted his help, making
m hereby to ſeek to Chriſt for
e ſtrengthening of his faith.
his happeneth to you, becauſe
ou credit the ſuggeſtion of
rnall reaſon, and not the word
ther. Oh the cunning of
e adverſary! deal not with
m by cunning, but hold him to
e Word, ſeek for ſtrength in
od to reſiſt him. You may
e the Apoſtles in the tempeſt,
was from their weaknes that
ey diſtruſted, yet of God that
ey prayed. *I cannot pray.* Here
hat St *James* ſaith, Is any man
k, *&c.* afflictions further pray-
, but moſt ſickneſſes hinder:
herefore behold your friends,
hoſe mindes as the Lord hath
rred up to pray for you: ſo will
he

he alſo ſtirre up himſelf to he
them. Their prayers are your
yea, you have the prayers of m
ny which never knew you. An
as God ſaid to *Cain*, ſinne lye
at the door, ready as it were
doe him an ill turne: ſo his pr
miſed bleſſing doth as it we
expect you. If your ſalvatio
were now in your own hand
it is likely you would yeild u
all: but your name is written
the heart of Chriſt. Sir, let m
watch with you this night. *N*
Why? becauſe it would hu
you. He (fearing the conclu
on) ſaid, *Here is a ſnatching a*
gument: nay rather, I will not ſu
fer you, becauſe you would trouble m
In the morning M. *Dod* came
gain to him, and asking hi
how he did, he anſwered, *wretc*
edly, lamentably, abhominably
no ſtamp of grace in me. Doe yo
deſi

desire to be eased? *Infinitely. Oh if God would give me a drop: I was so foolish that I would alwaies be doing something, but did nothing well.* I pray you tell me what was the calling of the good thief upon the crosse? Doe not you think that God can put a distinction between his grace and our corruptions? Behold the Church sometimes helples and hopeles, and *Jonah* in that his bed, God seeth you, though you see not him. *But I feel horrour.* Where misery is, there is grace much more: Then especially appeareth the excellency of the Physician, when health is least hoped. The Devil doth abuse your minde and tongue against your self: but doubt not,

the Lord will caſt down the ſtrong holds of carnall reaſon. Onely doe not ſuppreſſe that grace of God, which although it appeareth but ſmall as big as a mans hand, yet it ſhall be increaſed into a mighty rain, by which your dry ſoul ſhall be moiſtened. Chriſt riſing again, did firſt appear to *Mary Magdalen* that ſinner after commanded her to tell it firſt to *Peter*, which had denied him. See thence his mercy. The godly in their afflictions doe but forget their comforts; God helps their memory, helps all. The godly loſing his ſenſe of Gods favour, is like to a man that hath loſt his purſe which if he could finde, he were rich enough. But the wicked cannot be brought to

remembranc

remembrance, becauſe they never knew it. Thus he ſuffered him to reſt a while, afterwards returning with others, prayed. Then he was asked, how he did. *Miſerably.* Doe not you ſearch into the ſecrets of God. *It is too true and manifeſt.* Sir, doe not alwaies be digging in at your ſinnes. A wound continually rubbed cannot be cured. Suffer the plaiſters of the Word of God to reſt upon it, that it may be holpen. *Oh, if I had! Oh, if it would pleaſe God! I had rather then any thing in this or other three thouſand worlds.* Who now giveth this deſire unto you? Of our ſelves we cannot think a good thought: God giveth both the will and the deed. A deſire is a ſure

token. *But I cannot truly de-ſire.* You doe not deſire falſe-ly, therefore: truly what doe you diſſemble? *Here is a trick.* You muſt needs diſtinguiſh between unperfect deſire and hypocriticall. Will you know whether your deſire be true? There are two ſignes thereof, Conſtancy, and a conſcionable uſing of the means: You have found theſe in you, doth this argument hold? You doe not feel, therefore you have it not? I know when you would have denyed ſuch an argu-ment: If that did follow, it ſhould fare well with the Reprobate, he hath no ſenſe of the wrath of God, there-fore he is not under it. *Eli-zabeth* ſaid, Whence is it that the mother of the Lord ſhould come unto me? ſurely from

their Chriſtian heart. Truly I could hardly have come to you, but that I thought I was bound in conſcience, because I know you to be the ſervant of the Lord: When you were well, if we ſhould have come with proofs out of the Word of the Lord, you would have believed us. *Yes.* Why not now when your judgement is blinded? *Oh, the judgement of God!* Call it as he calleth it, Corrections. *Oh, my inſenſible heart! Oh, dead!* A dead man cannot perceive himſelf dead, and God quickeneth the dead. *Oh, if he would enlarge my heart!* This deſire is good; *But it is without ſavour.* God in mercy will veild you a comfortable reſh: Conſider I pray you; whereas man may object, The

Lord is ſtrong and terrible. It followeth, Mercifull withall. *But I am backward in ſeeking it.* He is gracious, more forward then thou canſt be backward: but I have provoked Him; he is ſlow to anger: but my ſinnes are great, but he is abundant in goodnes and in truth. The Lord hath promiſed that he on his part will be our God, and we on our part ſhall be his people. For a while he commended him to God: ſhortly after returning, he prayed with him. Caſt your burthen upon God. *He hath rejected me.* Who made you his counſellour? Secret things belong unto God, but revealed things unto us: will you make Almanackes? *He doth manifeſt it: Oh mine abominable bringing up of youth!* he withall groane

groaned most deeply. If you had done as well as the justest man, you should stand in need of the merits of Christ. I, or another may bring arguments, but it belongs to the Lord to fasten them on the heart. I say to you as *Noah* did to *Japhet*, God perswade *Japhet*, *&c.* What if your sinnes were as crimson, God can make them as snow. *That is true of those that are capable.* Behold, we make your estate our own, we have part in your sorrow: who hath thus (think you) disposed our hearts? *God.* And doe you think that he which causeth us to love you, doth not love you himself? *I fear I did too much glory in matters of private service to God.* The neerer we come to God, the more we see our own vileness. This is the use which I make of

it, blessed be God which hath not put our estate in our own hands, but kept it in his. The Devil hath now winnowed you and you think all is gone out, but God holdeth what is his. An Artificer can distinguish drosse from the metall, cannot God his from yours? Well, with Job lay your hand on your mouth and hold your peace, and so good rest have you: Onely conside your comfort, though it be but small, whence it came, even from Gods Word and servants, no o therwise.

M. Dod. When he returned again t take and give farewell, he be gan to complain: *Oh, great an grievous!* The Lord knowet what power he hath given you A father will put a greater bur then upon a stronger sonne. Bu see the difference. When a earthl

arthly father or master setteth his on work, they must doe it with their own strength; but the Lord setteth on work, and giveth strength to be not discouraged. You are now in your calling: *Oh, mine heart is miserable!* What then? A father loveth his sonne as well when he is sleeping, as when he is waking. Sir, I have known you heretofore, and although, if I were in your case, I might doe as you doe, yet I remain the servant of God, as you certainly are. The Holy Ghost calls to your remembrance what you have heretofore taught, and now heard: And although I shall be absent in body, yet shall I be present in minde. Be not too covetous to seek abundance by and by. If *Jacob* could say to *Esau*, I have seen thy face, as though I had

ſeen the face of God, much more ſhould you think ſo of the children of God that come to you. *I thank God* (ſaith he) *he hath begun to eaſe me.* He will in his good time. *God grant.* Thus he took his laſt farewell. Although vve depart from our friends in the way, yet vve ſhall meet at the end. One told Maſter *Dod* that he had uttered ſuch words. *Now the Lord hath made me a ſpectacle.* Whereupon he counſelled one that attended on him, to be ſparing in admitting commers in, or ſpeakers, leſt his brain ſhould be too much heated. A friend of his comming to him, asked him, Dare you murmure and repine againſt God? *Why ſhould I ſo?* God be bleſſed. It is a ſigne of grace. *But I have no meanes.* You have had them offered. *But not given with effect.*

effect. They shall, I doubt not. *God grant: but I doe not feel it.*

He received a letter from a friend very respective, and much respected of them both: wherein were written these very words: M. Bolton.

"I heard, I know not how true, "that our dear Christian friend "Mr *Peacock* is in great danger: "which hath much greived and "afflicted my heart, and wrung "from me very bitter teares. If "his extremities be such, his tentations are very like to be sore. "Tell him from me (as one who "did ever, with deerest intimatenes knowv and converse "with him) that I can assure him "in the word of life and truth, "frō a most just and holy God, "whose Minister I am, That he "is undoubtedly one of his "Saints, designed for immortality, and those endles joyes in

"another

"another world. When it was read to him; at thoſe words I can aſſure him, *&c.* (he ſaid) *Oh, take heed, take heed,* doe you think he vvould or durſt aſſure you, unles he knew on what grounds? *I did deceive my ſelf, now God hath revealed more.* Another time one requeſted him, that he would make his friends partakers of the leaſt comfort that the Lord beſtovved upon him, as they had been partakers of his grief. *If I had it, I would willingly communicate it.* Search and take notice of the leaſt. *How ſhould I have any, ſince God denyeth the means?* doe you think ſenſe is a fruit of faith? *Yes, at this ſeaſon,* although the husbandman hath ſown much, yet he ſeeth nothing above ground. *Applications doe not prove, hold your peace, my heart is broken.*

Then

Then the promiſe is yours. I would gladly ask you one thing, *Now you will ask twenty.* Doe you ſeek for grace in your heart? *I cannot.* How then can you know whether it be there or no? *It is dead.* The Lord in whoſe hand the diſpoſing thereof is, diſpoſe it for your good and his glory. *I thank you.* What doe you think of that place, *Whoſe ſins you remit, they are remitted,* &c. *You know how farre they may goe.* Howſoever, Sir, the bargain is not now to be made between God and you. Shortly after came one whom he much eſteemed. *Oh I love* (ſaid he) *your company, for the graces in you,* and much more to the ſame purpoſe. Suddainly he brake out into this ejaculation, *Oh God, reconcile me unto thee, that I may taſte one dramme of thy grace, by*

which

which my miserable soul may receive comfort. One secretly willed that man to desire him to repeat it again. *Doe not trouble me with repetitions.* There being a sermon, he bade them about him goe thither. After he called one, and asked him whether the preacher (being acquainted with his course of preaching) did use his accustomed divisions. He told one, Satan had borne him in hand, and had deluded him: to whō the other answered, I hope that God will restore you as before, to glorify him here. *No. No.* Yea, if you were weaker, I would hope notwithstanding. *I desire nothing more.* God be thanked, you have laboured carefully for his glory. *I would labour after another fashion.* In the night he prayed and repeated his belief. And after resting a while, he

he called these that watched with him, *Bear witnesse, I said not, I believe, but in generall, and as desiring that I might believe.* One comming to visit him, asked him, How is it with you? *My minde was grievously puZZled with sundry distractions this night, but now I feel my burthen more light, I thank God.* He was put in minde of that place, *Isa.* 54.8,11, 12, *&c. Oh thou afflicted and tossed with tempests, and not comforted; behold, I will lay thy stones with faire colours, and thy foundations with Saphyrs; And I will make thy windowes of Agates, and thy gates of Carbuncles: and all thy borders of pleasant stones,* &c. *For a little while I hid my self from thee, but with everlasting kindnes will I have mercy on thee.* He lifted up his eyes: thereupon being asked what the Lord did say to his

soul,

ſoul, that had long refuſed comfort? *Take heed, be not too bold, look to the foundation.* And then prayed. *Lord grant me the comfort of thy deliverance, and forgive me my fooliſhnes, that I may praiſe thy name.* Then he complained of his idle ſpeeches. Upon the Sabbath day one came to him, willing him to put his hand to a note of certain debts. *This is not a day for that.* We will goe to Sermon. *God ſpeed you.* Now you cannot goe to Church to ſerve the Lord, I pray him to come to you. *Amen.* He hardly ſuffered any to ſtay with him. At evening one did read ſomething to him in Maſter *Downams* warfare, and asked him, doe you think it to be true? *Yes.* Therefore you muſt not truſt your ſenſe: *What not ſuch as mine are? But I will not now diſpute.*

dispute. When they were helping him up and putting on his cloathes; upon some occasion one said to him to this effect: A childe will not much grieve at the laying aside of an old coat, when he hath a new made, Whē you shall put on that, there shall be no longer nakednes, the resurrection will amend all. *To those that die in the Lord.* No doubt you will dye in him, having lived in him. *I have answered you before.* But I would not believe you in that case. The next day a friend of his being to go forth of town, asked him, whether he would have any thing with him, for he was to leave him, and knew not whether ever he should see him again here. *Look to your calling, that it be as well inward as outward.* He counselled another; *To be stirring for the glory of God.*

To

To one ſtanding by, he ſaid. *am thinking.* What? *On a form to get grace.* Put your truſt in God. *So I doe.* I omit how, and tell you that with great patience he continually ſubmitted himſelf to adviſe in any means for his good: In putting his temporall eſtate in order; he deal mercifully with his pooreſt debtors, yea, with ſome which might well pay it. His worthy patron (for ſo he often called him whom for honours ſake I name, Sir *Robert Harley*, ſent his man to him with ſome *aurum potabile* together with a book which a Doctour had made in the praiſe thereof. Comming to him, and asking him how he did, *Oh* (ſaid he) *if it would pleaſe God that I might live with him.* Anon after he ſaid to one, *I have been thinking of arguments by which I might*

pleade

leade my cause with God, and I
we found: But what if dying thus,
should be judged an Apostata?
Man is not the Judge at whole
Tribunall you must stand or fall.
There came in many of our cheif
Fellowes. One of them requeſt-
d him to make confeſſion of his
faith willingly. *But I would*
think of it first. Muſing awhile,
he called them. *Truly my heart*
and ſoul have been farre lead, and
deeply troubled with tentations and
ſtings of conſcience: but I thank
God they are eaſed in good meaſure:
Wherefore I deſire that I be not
branded with the note of a for-
lorne or Reprobate: Such queſti-
ons, oppoſitions, and all tending
thereto, I renounce: Now help
me, and put me in minde. What
doe you think of your former
doctrine? *Moſt true: In it I have*
lived, and will dye; I have not
dealt

dealt hypocritically in it. Are you willing to die? *Truly I will tell you: my Patron who of late sent me potable gold, hath taken order that I might live with him contentedly in the Ministery: but I submit my self to the will of God.* Doe you desire the glory of God, and the salvation of your brethren? *Most: Help my memory, what more?* Doe you forgive all wrongs? *Yes, and desire that mine may be: And now I thank you. Sir, I remember a thing wantonly done towards you*, pointing at one present. *You sent me a knife for a new-years-gift; and I tyed two verses to it, and sent it back: I pray pardon me if any thing-----For mine unconsiderate speeches in the time of my tentations, I heartily and humbly ask forgivenes.* You did then (saith one) seem to rely somewhat

somewhat upon inherent righteousnes, as if you sought in your self whereby you should be saved: Indeed we knew your conversation to be unreproveable: *No I dare not affirm it: I trust in nothing but in the name of Jesus.* Have you any certainty in him? *I would not be pressed to a particular assurance in this grievous agony.* We desire you to inform them that shall come unto you of your estate. *My unability is great:* They then praied, 1. Giving God thanks, that whereas before they had craved his mercy for his servant, he had heard them, and manifested to his glory, how he never forsaketh his: And besought him, because he knew the malice of the enemy, to perfect his good work, and not suffer him to be tempted above his strength.

ſtrength. Now, Sir, we tell yo
one thing to your comfort, W
never heard you ſpeak any thin
againſt God or man, thorow
out the time of your viſitation
but wholly againſt your ſelf
I have been bold thus to argue wit
God, If he hath ſhewed mercy t
ſuch and ſuch, why ſhould not
likewiſe have hope? He com
plained once, how, while h
was viſiting the ſick, (In which
work many poor ſouls found
the ready mercifulnes of hi
heart, and now feel a grea
want) he lighted upon doubts
which that he might more ful
ly ſatisfy, when the like migh
be moved, he ſtudyed too ear
neſtly. One brought him
note book which he had lent
(Alwayes willing to communi
cate what he had moſt private
Here is a book (ſaid he) *of grea*
pains,

pains, &c. To a ſtranger, a worthy gentleman that came to viſit him, he ſaid, *The Lord is mercifull to me, and I have cauſe of rejoycing*, &c. Afterwards a reverend Governour came to him, to whom he complained of his ſinne and miſery. You look not (ſaid he) for any thing in your ſelf. *No, for nothing.* You would amend if you had ſpace. *Oh if I had---Certainly*--Think on this. As the Lord hath heard the ejaculations and grones of your ſpirit in your infirmity, ſo he will now. If he will be glorified by your life, you ſhall live; Submit your ſelf to him, let him chooſe for you. *My faith is weak.* All, you know, are here but in part, you deſire notwithſtanding to runne to that which is perfect: So you

Dr *Ayery.*

you may see how low many have been brought, some (said he) have been Idolatours, was not *Manasses* such an one? *Yes.* And behold Gods servants from the beginning of the Bible to the end, they have slipped. *Lot* had shrewd slips, but yet here the testimony of the Apostle of him; he was just and righteous. You have been wearied and heavy loaden. *Yes.* For such is the end of Christs comming: your desire is a token of favour: For by how much the neerer we come, the more we thirst. Think now on his loving kindnes; he hath begun, and he will finish whom you have served. *I did endeavour, but vile imperfections,* &c. It is our greatest perfection here, to see our imperfections. Shortly after came to him many young Gentlemen, to whom he said,

ſaid, *Live in Gods fear, that you may die in his favour: Otherwiſe the Oxe and the Aſſe will condemn you; I ſpent my time fooliſhly and prodigally.* You have (ſaid one) remembred that ſufficiently; Remember alſo Chriſt. *That is true, Chriſt is to be remembred, and our ſinnes to be remembred alſo.*

The night following, which was Wedneſday night, the Sun of Righteouſnes ſpread gracious beams at his ſetting, which were comfortable tokens of a glorious riſing. His laſt ſwanlike ſong, as he uttered it, was pen'd by ſome as he uttered it. One comforting him by his bead-ſide ſome two houres or more before his death, he brake out into theſe ſpeeches; *Quid de ſalute mea ſentiam expectatis ut explicarem: uſque adeo indul-*

get Deus ijs quos ſemel dilexerit, ut eos nunquam deſerat, atq; ideo me in cœlos tranſiturum pro certo habeo: Feliciſsima ſunt ea vincula in quæ me conjecit Deus benigniſsimus; You all expect that I ſhould declare what I thinke of my own ſalvation: God is ſo indulgent to thoſe whom he hath ever loved, that he never forſakes them, and therefore I am aſſured I ſhall goe to Heaven: Moſt happy are thoſe fetters into which I was caſt by a moſt mercifull God. One telling him, You have fought a good fight, *&c.* he ſaid, *Expetit, expedit ut contendam ad cœlum; Tollite, Tollite, Eripite, Eripite, ut cœlum adeam: Deus indulget ingenuitati bonorum.* It is requiſite, it is requiſite that I ſhould contend for Heaven: Take me up, take me up,

up, carry me hence, carry me hence, that I may go to Heaven; God doth cheriſh the ingenuity of the good. Being put in minde of Gods mercy towards him, he made anſwer: *Oh, the ſea is not ſo full of water, nor the Sunne of light, as God is of goodnes, his mercy is ten thouſand times more.* Being likewiſe remembred of Gods goodnes towards him, in filling his heart with ſuch comforts, after ſo great tentations, he ſaid: *I doe (God be praiſed) feel ſuch comfort from that: What ſhall I call it?* Agony, ſaith one, *Nay, that is too little: That had I five hundred worlds, I could not not make ſatisfaction for ſuch an iſſue.* Being moved to lift up his heart in token of thankfulneſſe unto his God, he uttered theſe words: *What, ſhall I extoll the magnificence*

of

of God, which is unſpeakeable, and more then any heart can conceive? Nay rather let us with humble reverence acknowledge his great mercy: What great cauſe have I to magnify the great goodnes of God, that hath humbled, nay rather exalted ſuch a wretched miſcreant of ſo baſe condition to an eſtate ſo glorious and ſtately! The Lord hath honour'd me with his goodnes: I am ſure he hath provided a glorious Kingdom for me. The joy that I feel in my heart is uncredible. He made likewiſe proteſtation of that which he alwayes before taught againſt juſtification by inherent righteouſnes, and appealiug to the knowledge of ſome there preſent, what he continually maintained, in that (ſaith he) I ſtill remain a Proteſtant. After three chapters read to him,

Revel.

Revel. 19. *Revel.* 21. *Rom.* 8. *Oh,* (saith he) *They be glorious comforts:* Will you have any more read? *Yea, a Psalm, if you please,* and named the 23. One beginning to read it, he desired that it might be sung: One asking him, Will you sing? *Yea,* said he, *as well as I can.* The Psalm being sung, afterwards the 17. of *John* was read unto him: One comforting him by applying to him that in particular, which Christ in generall performed for the good of the faithfull, he said, *Blessed be God,* very often, *I am a thousand times happy to have such felicity thrown upon me, a poor wretched miscreant.* After a little rest, *Lord Jesus* (said he) *unto thy hands: Lord receive my soul, Lord lift thou up the light of thy countenance upon me, and be mercifull unto me.*

Then very weak he repeated the Lords prayer twice, and his Belief once very plainly, and diſtinctly with a ſtrong voice, to the great admiration of the hearers: ſo he ſlept in the Lord.

December 4. *Anno* 1611.

The

The Poſt-ſcript to the Reader.

THis copy of M. Boltons, and intended by him for the preſſe, was by M. Edward Bagſhaw (overſeer of M. Boltons Will, and ſpecially intruſted for the printing of it) delivered about nine years ſince to M. George Miller, Printer of M. Boltons works, to be by him printed, as he had done his other books, M. Miller carried it to the Licenſer, who kept it

long in his hands, and at laſt refuſed it, as too preciſe for thoſe times: while it was in the Licenſers hands, one M. Milburne *of intimate acquaintance with him, got a copy of it, and printed it about five years ſince: but upon examination, the tranſcribed copy was found imperfect, and by that means the book proved unſaleable. When this preſent copy was almoſt printed, M.* Miller *had notice of ſuch a book, and not before. This is thought fit to be made known, that the Reader might underſtand that this preſent copy is the onely true approved copy, and Li-*

cenſe

censed by an eminent Divine of the Assembly, as a fit and usefull book for these present times.

FINIS.

Imprimatur
Edm. Calamy.